1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

CHAPTER XXV.

DRESS, AND ORNAMENTING OF THEIR PERSONS.

IN ancient times, the dress of the Indians was made of the skins of animals and feathers. This clothing, they say, was not only warmer, but lasted much longer than any woollen goods they have since purchased of the white people. They can dress any skin, even that of the buffaloe, so that it becomes quite soft and supple, and a good buffaloe or bear skin blanket will serve them many years without wearing out. Beaver and raccoon skin blankets are also pliant, warm and durable; they sew together as many of those skins as is necessary, carefully setting the hair or fur all the same way, so that the blanket or covering be smooth, and the rain do not penetrate, but run off. In wearing these fur blankets they are regulated by the weather; if it is cold and dry the fur is placed next the body, but in warm and wet weather, they have it outside. Some made themselves long frocks of fine fur, and the women's petticoats in the winter season were also made of them, otherwise of dressed deer skins, the same as their shirts, leggings and shoes. They say that shoes made of dressed bear skins, with the hair on and turned inside, are very warm, and in dry weather, durable. With the large rib bones of the elk and buffaloe they shaved the hair off the skins they dressed, and even now, they say that they can clean a skin as well with a well prepared rib-bone as with a knife.

The blankets made from feathers were also warm and durable. They were the work of the women, particu-

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larly of the old, who delight in such work, and indeed, in any work which shews that they are able to do their parts and be useful to society. It requires great patience, being the most tedious kind of work I have ever seen them perform, yet they do it in a most ingenious manner. The feathers, generally those of the turkey and goose, are so curiously arranged and interwoven together with thread or twine, which they prepare from the rind or bark of the wild hemp and nettle, that ingenuity and skill cannot be denied them. They shew the same talent and much forethought in making their *Happis*, the bands with which they carry their bags and other burdens; they make these very strong and lasting.

The present dress of the Indians is well known to consist in blankets, plain or ruffled shirts and leggings for the men, and petticoats for the women, made of cloth, generally red, blue, or black. The wealthy adorn themselves besides with ribands or gartering of various colours, beads, and silver broaches. These ornaments are arranged by the women, who, as well as the men, know how to dress themselves in style. Those of the men principally consist in the painting of themselves, their head and face principally, shaving or good clean garments, silver arm spangles and breast plates, and a belt or two of wampum hanging to their necks. The women, at the expense of their husbands or lovers, line their petticoat and blue or scarlet cloth blanket or covering with choice ribands of various colours, or with gartering, on which they fix a number of silver broaches or small round buckles. They adorn their leggings in the same manner; their mocksens, (properly *Maxen*, or according to the English pronunciation *Moxen*), are embroidered in the neatest manner, with coloured porcupine quills, and are besides, almost entirely covered with various trinkets; they have, moreover, a number of little bells and brass thimbles fixed round their ancles, which, when they walk, make a tinkling noise, which is heard

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at some distance; this is intended to draw the attention of those who pass by, that they may look at and admire them.

The women make use of vermilion in painting themselves for dances, but they are very careful and circumspect in applying the paint, so that it does not offend or create suspicion in their husbands; there is a mode of painting which is left entirely to loose women and prostitutes.

As I was once resting in my travels at the house of a trader who lived at some distance from an Indian town, I went in the morning to visit an Indian acquaintance and friend of mine. I found him engaged in plucking out his beard, preparatory to painting himself for a dance which was to take place the ensuing evening. Having finished his head dress, about an hour before sun-set, he came up, as he said, to see me, but I and my companions judged that he came *to be seen*. To my utter astonishment, I saw three different paintings or figures on one and the same face. He had, by his great ingenuity and judgment in laying on and shading the different colours, made his nose appear, when we stood directly in front of him, as if it were very long and narrow, with a round knob at the end, much like the upper part of a pair of tongs. On one cheek there was a red round spot, about the size of an apple, and the other was done in the same manner with black. The eye-lids, both the upper and lower ones, were reversed in the colouring. When we viewed him in profile on one side, his nose represented the beak of an eagle, with the bill rounded and brought to a point, precisely as those birds have it, though the mouth was somewhat open. The eye was astonishingly well done, and the head, upon the whole, appeared tolerably well, shewing a great deal of fierceness. When we turned round to the other side, the same nose now resembled the snout of a pike, with the mouth so open, that the teeth could be seen. He seemed much pleased

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very aged men and women were seen among them, some of whom thought they had lived about one hundred years. They frequently told me and others that when they were young men, their people did not marry so early as they did since, that even at twenty they were called boys and durst not wear a breech-cloth, as the men did at that time, but had only a small bit of a skin hanging before them. Neither, did they say, were they subject to so many disorders as in later times, and many of them calculated on dying of old age. But since that time a great change has taken place in the constitution of those Indians who live nearest to the whites. By the introduction of ardent spirits among them, they have been led into vices which have brought on disorders which they say were unknown before; their blood became corrupted by a shameful complaint, which the Europeans pretend to have received from the original inhabitants of America, while these say they had never known or heard of it until the Europeans came among them. Now the Indians are infected with it to a great degree; children frequently inherit it from their parents, and after lingering for a few years at last die victims to this poison.

Those Indians who have not adopted the vices of the white people live to a good age, from 70 to 90. Few arrive at the age of one hundred years. The women, in general, live longer than the men.

The Indians do not appear to be more or less exempt than the whites from the common infirmities of old age. I have known old men among them who had lost their memory, their sight, and their teeth. I have also seen them at eighty in their second childhood and not able to help themselves.

The Indian women are not in general so prolific as those of the white race. I imagine this defect is owing to the vicious and dissolute life they lead since the introduction of spirituous liquors. Among our Christian Indians, we have had a couple who had been

2:Newcomb E-4, 5 (1951-1952) 1956
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that the Delaware groups nearest to the Iroquois had been influenced by them. The Munsi were nearest to the Iroquois, and Harrington's informants were predominantly of this group. The various house styles, on the other hand, are possibly related to the seasonal movements of the Delawares, who, like the central Algonkians, may have utilized the rectangular, bark-covered long house in summer and the dome-shaped lodge in winter.[129]

The dome-shaped lodges were simple structures built by placing pieces of bark, preferably of linden or elm, over a sapling framework. The bark was stripped from the trees in summer in as large sheets as possible and dried. It then provided a watertight house.[130] House furnishings were rather meager. "They. . .make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes."[131] Rush mats were painted and fastened to the walls in winter to keep out the cold. Some houses had "portraits and pictures somewhat rudely carved."[132] By the eighteenth century platforms made of poles, which encircled the walls and served as tables, benches, and beds, were mentioned.[133] The platform was covered by an untanned skin of bear or deer, or else with a mat.

Near each village was one or more sweat houses:

> When they wish to cleanse themselves of their foulness, they go in the autumn, when it begins to grow cold, and make, away off, near a running brook, a small oven, large enough for three or four men to lie in it. In making it they first take twigs of trees, and then cover them tight with clay, so that smoke cannot escape. This being done, they take a parcel of stones, which they heat in a fire, and then put in the oven, and when they think that it is sufficiently hot, they take the stones out again, and go and lie in it, men and women, boys and girls.[134]

Informants (O.A., J.T.) recalled small sweat lodges of this type. Skinner found "small beds of cracked stones and pebbles, without relics, often at some distance from other remains. . ."[135] Thus, archaeological remains tend to confirm the existence of this trait for the prehistoric people of Staten Island.

Clothing.— The amount of clothing worn by the Delawares varied with the season. In summer men wore only a leather breech cloth and women only a short skirt, and they frequently did without moccasins.[136] In colder seasons the principal garment was a skin of beaver, fox, deer, bear, elk, or raccoon.[137] The hair side was worn next to the body in

[129] Wissler, 1917, p. 221; Denton, 1845, p. 7.

[130] Thomas, 1912, p. 341; Heckewelder, 1881, p. 401; Mahr, 1954, pp. 381-82; O. A.

[131] Lindestrom, 1925, p. 222.

[132] O'Callaghan, 1850, I: 282; Hayes, 1954, p. 77.

[133] Zeisberger, 1910, p. 17.

[134] De Vries, 1909, pp. 217-18; Lindestrom, 1925, p. 257, described the sweat lodge in similar terms.

[135] Skinner, 1909, p. 48.

[136] Pastorius, 1912, p. 384; Lindestrom, 1925, pp. 191-92.

[137] De Laet, 1909, p. 57; De Rasieres, 1909, p. 106; Thomas, 1912, p. 341; Juet, 1909, p. 18; Van der Donck, 1909, p. 301.

2:Newcomb E-4, 5 (1951-1952) 1956
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cold weather and outside in warmer weather.[138] Perhaps the most exotic garments in the eyes of Europeans were the feather mantles which were used both as robes and as bedding.[139] Lindestrom said: "They also make very fine and beautiful quilts of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine, then fastes the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off."[140] Besides robes, leggings that extended almost to the hips and moccasins were worn.[141] For winter wear "they say that shoes made of dressed bears skins, with the hair on and turned inside, are very warm, and in dry weather, durable."[142] One source mentioned cornhusk moccasins.[143] Women's dress differed from male attire in that a short skin skirt of a square wrap-around style was worn.[144] Clothing was highly decorated with colored designs of dyed porcupine quills, or it was painted.[145] Hats were not used, although one source mentioned "helmets of hard sticks and strong wood" used for defensive purposes in war.[146] Denton said: "They wear no Hats, but commonly wear about their Heads a Snake's skin, or a belt of their money, or a kind of a Ruff made with Deer's hair & died of a scarlet colour, which they esteem very rich."[147] Children wore little or no clothing in warm weather, but by the eighteenth century girls donned, as soon as they could walk, "a little frock" resembling their mother's costume. Boys at about the age of six began wearing the breech cloth.[148]

Adornment and ornamentation.— Men wore a scalp lock, that is, one tuft of hair was allowed to grow long. Other body and facial hair, if any, was plucked out.[149] "They root out the hair from the forehead backward so that the head is bald up to the crown, and only a hand-breadth of it in circular form is suffered to remain. . . ."[150] Women wore their hair in a bun at the back of the head; it was not cut and sometimes hung to the knees.[151] Face and hair of both sexes were smeared with grease.[152] There was no mention of tattooing during the seventeenth century, but since in the next century it was well established, it probably was an ancient custom:

> The process of tattooing, which I once saw performed, is quickly done, and does not seem to give much pain. They have poplar bark in readiness burnt and reduced to a powder, the figures that are to be tattooed are marked or designed

[138] De Vries, 1909, p. 217; Holm, 1834, p. 119; Heckewelder, 1881, p. 202.
[139] De Vries, 1909, p. 217; Juet, 1909, p. 18; Van der Donck, 1909, p. 301; Heckewelder, 1881, p. 203.
[140] Lindestrom, 1925, pp. 221-22.
[141] Zeisberger, 1910, p. 15; Lindestrom, 1925, p. 199.
[142] Heckewelder, 1881, p. 202.
[143] Van der Donck, 1909, p. 301.
[144] Zeisberger, 1910, p. 15; Skinner, 1947, p. 5.
[145] Heckewelder, 1881, p. 202; Skinner, 1947, pp. 3-4.
[146] Lindestrom, 1925, p. 222.
[147] Denton, 1845, p. 10; Holm, 1834, p. 120, noted the same customs.
[148] Johnson, 1917, p. 280; Zeisberger, 1910, p. 17.
[149] Thomas, 1912, p. 340; Lindestrom, 1925, pp. 195-96; Van der Donck, 1909, p. 300.
[150] Zeisberger, 1910, p. 12.
[151] Smith, 1877, p. 137; Lindestrom, 1925, p. 195.
[152] Van der Donck, 1909, p. 301; De Rasieres, 1909, p. 106; Pastorius, 1912, p. 433.

2;Newcomb E-4, 5 (1951-1952) 1956
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When Mr. Pratt came among them 12 years ago, as he informs me, they were living in bark houses. Now many of them are living in frame houses two stories and 2½ stories high, some with a veranda in front the whole length, and they have good barns and outbuildings.[150]

Morgan described the attire of the Delawares on a gala "Payment Day" as resembling dress of the whites in cut, but varying in other respects. He said:

The Delaware women have usually dropped the Indian skirt, and put on the long dress of the white female. . . . Their dresses are of all colors, and some of them are of rich materials. A few were dressed in colored muslin with silk shawls, and looked quite becomingly, but the most of them were, strange to say, dressed in silk gowns, some of which were brocade patterns of rich brocade silk, some were black, these looked the best. Some were crimson and black, some fiery plaid; the most of them were in bright colors. Over these they wore silk shawls of every color and shade, most of them fringed. . . . They appeared to have put on all they had, to show it, the quantity of dress being of more importance in their sight than its style, or quality.[151]

Morgan also described male attire:

The men were more fantastically dressed than the women, and did not appear half as well. Their fancy dresses were cheap and absurd, rendering their general appearance ridiculous. . . . Some of the old men and some of the young men had on colored calico frock coats of the most gaudy colors. Many had vermilion on their faces, thus giving them a low appearance, and I saw a few girls with spots of it in their cheeks. One man I saw with a silver ornament in his nose, which covered part of his mouth. Many of the men wore leggins with a wide side projection, ornamented, and the breech cloth, over which they wore a vest or shirt, and perhaps one of the frock coats of calico above named, with head bands of bead work over the shoulder and meeting in a large bead work pocket on the right hand side.[152]

Social and political institutions continued their decline during the Decadent Period. In Chapter III the deteriorated kinship system of the mid-nineteenth century and the changes it subsequently underwent were examined in detail. The most noteworthy change politically was the surrender of political independence for the security, or anticipated security, of the reservation. There was no mention during the nineteenth century or subsequently of strong native leaders; they had ceased to exist. Many other features of Delaware social organization must have been seriously altered, or were completely replaced during this period. Unfortunately, information is limited. As early as 1824 Trowbridge observed:

In days of yore children were considered as bound to obey their parents, and were not suffered to marry until the age of thirty if males or twenty four if females; but to use their own language, a boy begins to grow hoarse he assumes the practices of a man, declares himself independent and marries.[153]

[150] Morgan, 1859, MS.
[151] *Ibid.*
[152] *Ibid.*
[153] Trowbridge MS.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

their huts. Trees were killed wherever they wished to have space for planting.

For the chase they used bow and arrow, both made of wood, the point of the arrow alone being of flint in the shape of a lengthened triangle, sharp and pointed, securely tied to the shaft.

Kettles and pots for cooking they made of clay mixed with sea shells, pounded very fine. After the pot had been shaped it was burned hard in fire. All these things, knives, hatchets, arrows and large pieces of the pottery they used at one time, are frequently found in places where Indians have lived. Potsherds have become black through and through so that the shell pieces may be seen.

They could shoot game as well in those days as at the present time with their rifled guns. They declare that game was not as shy then as now by reason of the report of the guns. In those days they killed only as much of game as was needed for sustenance, skins being used for clothing both men and women; hence, game was more abundant at that time. The women made blankets of turkey-feathers which were bound together with twine made of wild hemp. Of such many are to be found even at the present day among the Indians, and these in winter are a better protection against the cold than the best European blanket. The women also made themselves petticoats of wild hemp.

Bow and arrow have fallen into disuse among those Indians that trade with whites; are, indeed, only used for small game, such as the pigeon, fox and raccoon, in order to save powder. There are, however, whole tribes to the west and northwest that use nothing but bow and arrow in the chase and that have no European weapons, that are not even anxious to obtain them; for, say they, if we discard bow and arrow, who will then make for us enough of powder and shot. They prefer, therefore, to hold to their old custom and usage.

The fire materials of those days consisted of a dry piece of wood or board and a round dry stick. The latter was placed upon the board and turned or twirled with great swiftness, both hands being used, until there was smoke and fire. This, however, was done only in case their fire had gone out, which they

3:Zeisberger M-5 (1767-1780)1910
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854 the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

342 Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a [574] European. In case a guest is expected, especially if it be a white [356] person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear [363] skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. Dishes and spoons they make themselves of wood, [415 322] sometimes of tree knots or growths, often very neatly. The spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

•291 The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In [296] place of the white shirts, blue linen or cotton may be worn. When [386] they wear a white shirt, which is preferably of fine linen; it is often died red with cinnabar about the neck.

3:Zeisberger M-5 (1767-1780)1910
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often dyed red with cinnabar about the neck. Such a shirt may be worn unwashed until it is torn. More careful women, however wash their clothing. Men and women paint their faces almost daily, especially if they go out to a dance in the evening. Men, particularly, think it is proper to paint and often their whole head is colored vermillion.[255] Here and there black spots may be introduced, or they paint one-half of their head and face black, the other red. Figures are added according to taste.[256] Indian women never paint their faces with a variety of figures, but rather make a round red spot upon each cheek and redden the eyelids, the tops of their heads and, in some cases, the rims of the ears and the temples.[257] Older women adorn themselves but rarely, usually appearing in old cast-off garments. Even if the husband of such a woman provides new clothing, she will rarely put it on, especially if she has a daughter to whom she gives the new clothing in exchange for old garments.

Their towns are generally laid out near a lake, river or brook, yet sufficiently elevated to escape the danger of inundations, which are very common in spring. In building towns no regular plan is observed but every one builds according to his fancy. The houses are not built close together. Some years ago, when the Delawares planned Gochachgünk, they wished to imitate the Christian Indians and build their town in orderly fashion but they did not succeed, even though they had laid it out. When they have lived long in one place, it at last becomes troublesome to secure wood for fuel because all the wood in the neighborhood has been used. This causes them to leave the place and plan a new village for the sake of the wood and other conveniences. Although they have horses that roam about and are rarely used except when they wish to ride, it is too troublesome for them to break these to work and, furthermore, since fetching wood is the work of the women, the men do not concern themselves about it.

Of inheritances they know nothing. Every Indian knows that whatever he leaves at his death is divided among his friends. If a woman becomes a widow, no matter how long she may have lived with her husband, friends come, take everything that be-

escape. In the summer and on trips shelter was not considered necessary (Johnson, p. 281; Lindstrom, p. 211). Most villages also contained a "Big House" which served as a place for religious assemblies and council meetings, but both of these functions were sometimes performed outdoors or in the chief's house.

As aids to transportation the Delaware used the carrying straps, pack baskets (used by both men and women) and canoes. Their bark canoes were of birch or chestnut. They also used a dugout made by first burning a suitable log and then scraping the charred portions out with sharp stones and shells (Johnson, p. 280). Vessels capable of ocean travel were constructed by fastening two large dugout canoes together and using mats for sails.[7] In these, journeys were made as far as New England and Virginia (Johnson, p. 280; Lindstrom, p. 237).

Nineteenth century writers were of the opinion that the Lenape used large amounts of copper and perhaps even worked it themselves (Brinton, 1885, p. 52; Abbott, 1885, pp. 774-77). More recent evidence, however, indicates that copper was not abundantly used, the most common form in which it is found being tubular beads, and that it was received solely in trade (Skinner, 1909, p. 28).

Clothing

The clothing of the Indian men consisted in summer of a leather girdle from which hung a flap of leather.[8] At this time of year the Delaware frequently went without footwear (Pastorius, 1700, p. 384; 1698, p. 433; Danckaerts, pp. 169 and 280; Lindstrom, pp. 191-92 and 197). The women's dress consisted of a square piece of leather fringed at the bottom which was bound around the waist as a short skirt (Skinner, 1915, p. 5; Zeisberger, 1910, p. 29). In winter, both sexes added leather leggings, moccasins and robes of animal skins or turkey feathers to this costume. Apparently the skins of bear, deer and raccoon were most commonly used for clothing. All of the clothing was decorated with colored designs of dyed porcupine quills or wampum (Pastorius, 1698, p. 433; Johnson, p. 280; Heckewelder, 1881, p. 202; Skinner, 1915, pp. 3 and 5).

Both sexes decorated themselves with numerous ornaments, the women, however, outdoing the men. Wampum was hung in chains around the neck and from the ears, and woven in bands which were worn around the head, sometimes with a single feather set in them (Pastorius, 1698, p. 434; Lindstrom, p. 196). Around the neck were also worn necklaces of dyed deer hair and native copper, stone and shell pendants and breast plates (Abbott, 1875, p. 327; Heye, pp. 32-42). In addition, men were seldom without their pipe, tobacco pouch and bag of food also hung about the neck (Lindstrom, p. 197). For festive occasions the ornamentation was greatly increased and face paint of various designs added. Hair and skin shining with bear grease was

302 also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were
301 permitted to tattoo themselves as marks of distinction, the designs
304 suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

291 Children were allowed to go about with little or no clothing until
302 eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

Family Organization and Customs

843 Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

844 Birth itself occurred in the small hut which was also used during
[841] menstrual periods. The child was immediately immersed in water, then wrapped in a skin and bound to a cradle board. This was softened with a moss covering and had curved side pieces. The child stayed in the
854 cradleboard most of the time until it could walk (Pastorius, 1698,
482 p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

861 Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing
[862] and hunting, and girls were taught the household duties including the care of the young children.

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

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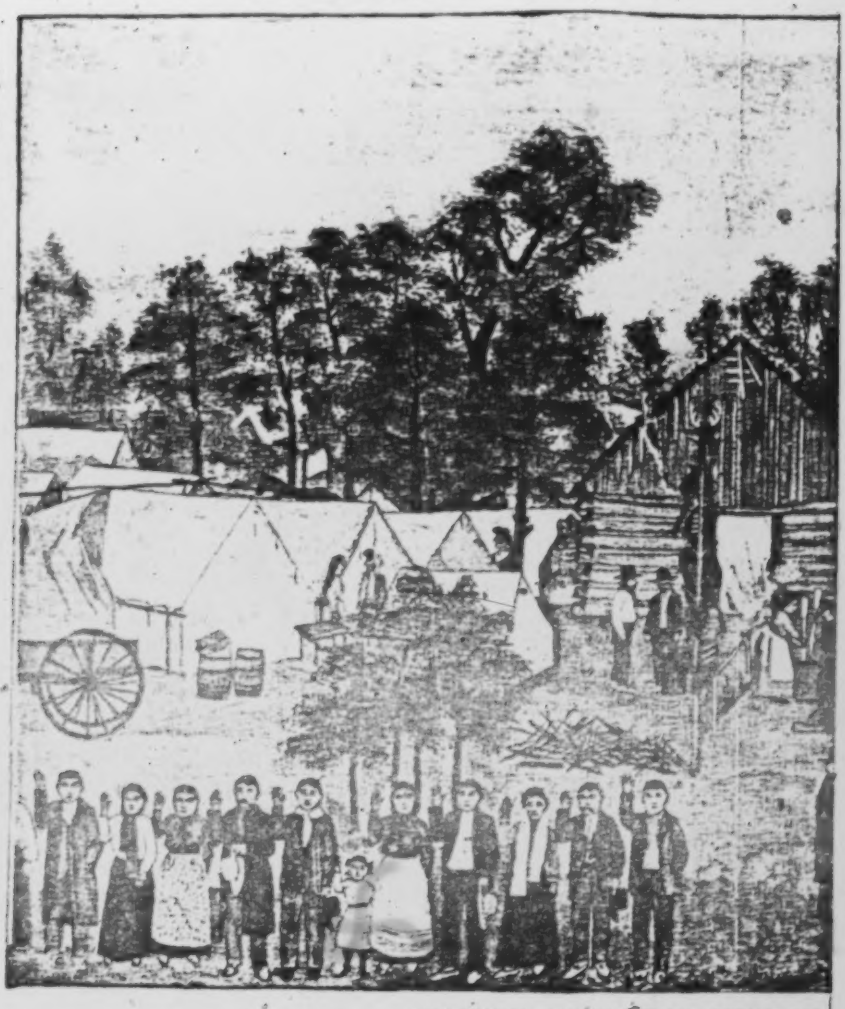

CONCLUSION OF THE LENAPE ANNUAL CERE
Native Painting by Earnest Spybuck, a

[Facing p. 1(A)] [in color]

6:Harrington E-5 (1907-1910)1921
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Lenape

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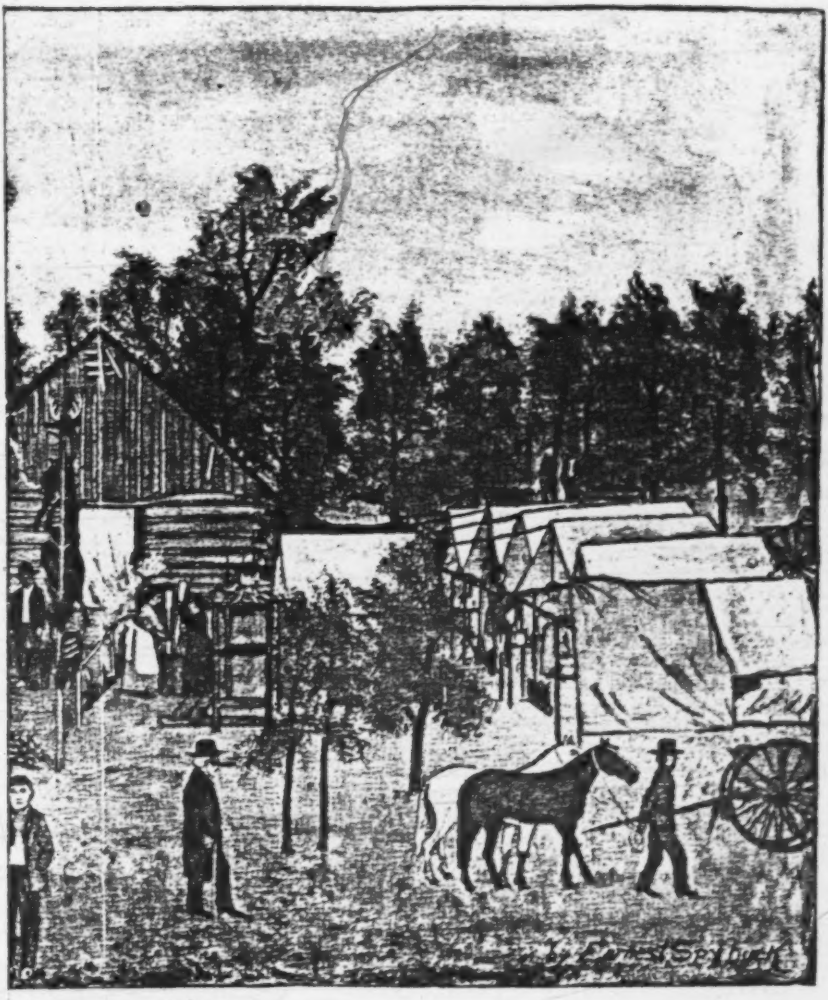

NAPE ANNUAL CEREMONY IN OKLAHOMA
ing by Earnest Spybuck, a Shawnee

[FACING p. 1(B)] [IN COLOR]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

or breaks down diseases. The other is a goddess named *Nahneetis*, the guardian of health. This goddess was delivered up to me by Eunice Hank, a Muncey Indian woman, who with her friends used to worship it in their sacred dances, making a feast to it every year, when a fat doe was sacrificed as an offering, and many presents were given by the friends assembled. She told me she was now restored to worship the Christian's God, and therefore had no further use for it.'

"There can be no doubt in this case concerning the identity of this specimen with the one illustrated in the book quoted. It will be noticed however by those who are familiar with Peter Jones' illustration that Nahneetis, like many humans, has lost her hair in her old age. An interesting feature of the specimen is the primitive skirt, which is made apparently by belting a blanket-like bit of cloth, bound at the edges, around Nahneetis' waist. A vestige of this method of making a skirt survives, I think, in the form of the beaded strip running up one of the vertical seams of the more modern Indian skirt, among both the Delawares and the Iroquois."

The writer afterward found such skirts still in use among the Lenape in Oklahoma (pl. 1, *b*).

An Early Account of Nani'tĭs.—Another early account of the Nani'tĭs among the Minsi may be found in the

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

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OKLAHOMA DELAWARE EX-CHIEF AND NARRATOR OF TEXTS. Wi·tapano'xwe, "Walks by Daylight," in Dance Costume.

[frontispiece]
[facing p. i]

8:Linestrom T-5 (1654-1655) 1925
NM7 Delaware NM7

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19. INDIAN FAMILY BY LINDESTRÖM. ORIGINAL SIZE; FROM THE *Geographia*.

[facing p. 195]

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

they have their things, such as food, money, tobacco, tobacco pipes, very artistically and well made; also bows and quarrels[8] (like those of the Poles) and helmets made of hard wooden pins and strong wood, that no arrow can go through them. Around their arms at the hands[9] they have brass and tin rings and threaded money, hanging like chains. In their hands they have tobacco pipes an ell in length, which are screwed together with leather, to lean on, and in these pipe-heads will go a handful of tobacco.[10] Around their waists they have tied a broad belt of money, strung in the form of figures, from which their pieces of cloth hang,[11]

[8] *Bågar och skiäcktor (skäckta)*, scutcher, swingle.

[9] *Om armarne wed händerne;* that is the wrist.

[10] *En godh näfwe*, a good handful. "*Hurit Biecko Hopockan*, a beautiful clay pipe. The Barbarians make tobacco-pipes of red, yellow and blue clay, which is found there in the country of fine quality.

Hurit Assacan Hopockan, a beautiful stone pipe. For the Barbarians also make tobacco pipes of white, grey, green, brown, black and blue stones, which are found so soft (*blöta*), that they can be cut with a knife, and from this, pipes half an ell in length are made." Campanius, *Cate.*, 143.

Williams says: "Generally all the Men throughout the Countrey have a Tobacco-bag with a pipe in it, hanging at their back; sometimes they make such great pipes, both of wood and stone, that they are two foot long, with men or beasts carved, so big or massie, that a Man may be hurt mortally by one of them; but these commonly come from *Mauquawogs*, or the men eaters, three or four hundred miles from us. They have an excellent Art to cast our Pewter and Brasse into very neate and artificiall Pipes. They take their *Wuttamauog* (that is, a weake Tobacco) which the Men plant themselves, very frequently; yet I never see any take so excessively, as I have seene Men in Europe; and yet excesse were more tolerable in them, because they want the refreshing of Beare and Wine, which God hath vouchsafed Europe." *Key*, 55. Cf. also Smith, p. 24; De Vries and other early Dutch writers, *N. Y. Col.*, 2, III, 23, etc.

[11] "*Mackequoce*, a Girdle; which they make curiously of one, two, three, foure and five inches thicknesse and more, of this money which (sometimes to the value of ten pounds and more) they weare about their middle and as a scarfe about their shoulders and breasts." Williams, *Key*, 131.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

which some of them use to cover themselves with, which are of red or blue frieze or deer skin, everywhere sewed on with their money, and around the edges which hang down, lightly fastened with hanging narrow strips, like thick long fringes on the ends of which they also have money strung. Over their shoulders they have belts of money, threaded into figures. Otherwise, while the savages grow up they go quite naked, the very way they are born to this world, with the exception of the money they carry on themselves, knowing of no shame, and would not to this day hide their privacy, if they were not corrupted[12] by the Christians, of whom they are ashamed, and are hence compelled, if they wish to have dealings with the Christians, to cover themselves with something.

Lately, however, the sachems or chiefs of the savages and some of the principal savages have

[12] *Uthakiamde*, perhaps Lindeström means: to cause to be ashamed.

Williams says:

"They have a two-fold nakednesse:

"First, ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

"Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeers of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth. Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth and so (excepting their little Apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose) or neare to them ready to gather it up about them.

"Custom hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with griefe) I have heard of in Europe." *Key*, 106. *Cf.* also Van der Donck, *N. Y. Col.*, 2, I, 194.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

That gives me strength in the legs. Don't eat with your folks, wait until they get done. They leave what you should eat. 262 869

When my mother and father go somewhere, they take me along but I must not pry around but stay with one of my folks. Then if they think I should be out they tell me "go out there and play but play good—whoever you see you must mind him —pay attention." Come back when they can you. Afternoon from three to four o'clock one must not play, run around or holler. Do not eat in the evening. Drink very little water. Go to bed at sundown. In the morning, just day, get up, wash, clean yourself up, take a refreshing. The sun come up and see you, give you strength, life. They tell me when you go out be careful. To go a little ways, you ask. Maybe want a little water, go get it—grandfather—have a thought—great thing—give you strength, give it to your folks, they thank you, drink, then you take it. Same way wood, go get it, put it over here, let your folks put it in the fire, don't put in fire until they tell you so. Don't just hit things with your ax until we tell you so. Don't kick things, there's your hand—use it—pick it up—if you can't pick up something in your way, go around. Then suppose somebody come—anybody—don't go meet him, or talk to him—stay away. But if somebody call you, have something for you to do, come and do it. Maybe he have something to tell you—don't forget it—maybe he give you good advice. Don't ever stand there and look at people too much. Look at them when they tell you something. Then when you get to be a big boy, you know and recognize things. You kill game—must not eat. I don't get to eat first game, give it to folks and let them eat it. Next game you can eat but there are certain parts like back you must not eat until you are a man. Then my father or mother send me some place to see somebody—tell him they want him to come over but I must come right back. When I get back they ask me if I tell them and what they say. I must answer if I am playing around and they call me—not just come but answer. Come with whip [861] to show me if I get beyond call. Wore long homemade shirt, [291] breechcloth, moccasins (barefoot in summer). Leggings of heavy cloth in winter. No hat. One little thin blanket in one corner or

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531 also the angular patterns in plate 1 which are used in ribbon applique. The floral [1751] patterns are protective, representing the plants which the Creator gave to mankind to cure diseases. It will be noted (plate 3) [291] that the patterns for women's moccasin vamps are plain and narrow in contrast to the wider patterns for men's moccasins.

Techniques

The bead workers and silk ribbon-workers have series of cut-out paper patterns which they use as guides. Typical patterns are shown in plates 1, 3 and 4. In making bead designs the paper pattern is cut out and tacked with thread in position on the article to be decorated. The entire pattern is outlined with white or light colored beads such as blue or pale yellow. The middle portion of the figure is then filled in and in turn bordered with light-colored beads. Then rows of dark beads are filled in to suit the taste of the individual. The paper patterns for silk-work are laid on the ribbon or cloth and the cut-out silk figures are arranged in place on the legging-strips or robes and hemmed down, the stitches being very fine.

286 In weaving the belts, headbands, garters and other ornaments, wool is used for the warp and coarse thread for the weft. Sometimes in constructing the long sashes, which frequently average five feet, the warp strands are attached to a bed post and the worker sits on the bed and weaves. For the shorter articles a cardboard box serves as a loom across which the warp is arranged, according to the width desired. This is held on the lap of the weaver.

531 The modern Delaware bead and silk ribbon-workers do not limit the use of colors in their art work but select carefully, and combine a number of colors with very pleasing results.

Geometric and highly conventionalized floral patterns were stamped or engraved on silver brooches, bracelets and other ornaments. Dots, circles, straight and curved lines were used in combinations to form the designs. Small buttons and

[P.25, B]

Small buttons and

531 brooches ranging from ½ to ¾ of an inch
[291] in diameter were used in decorating the capes on women's over-waists. These capes were made to fall over the shoulders covering the upper arm. The silver buttons and brooches were arranged in various patterns sometimes covering the entire cape or collar. Several very old specimens are now extant in private and museum collections.

531 The use of Peyote[1] for ceremonial and
795 medicinal purposes was introduced among
[298 the Delawares about 1880. With the
177] growth of this religious creed a new

[P.26, A]

[P. 34, A]

155 Zeisberger.[3] Infants were described by
854 Lindestrom as never crying.[4] Whether this was because they were nursed whenever restless (which is most likely), or because the crying was consistently ignored in early infancy, is not clear from the available accounts. From Zeisberger's description of the frequency of the mother's absence, it would seem that, even if the child were nursed on demand when she was available, her frequent absences must have meant to the child that she was an
862 undependable provider. Children were weaned at the age of two or three; the techniques are not described.[5] Anal and
863 urethral training do not seem to have been strenuous: boys wore no clothes at all until
[241] the age of five or six, although girls wore aprons as soon as they could walk.[6]

861 Zeisberger noted that children were
155 sometimes harshly treated, although such behavior generally produced in them "bitterness, hatred and contempt." He went on to say, "The women are frequently guilty of thus raising their children to anger, for the women are often ill-tempered. By way of punishment, they will pour water on the children or thrust them into the water."[7] Zeisberger did not like the
[157 Indian women, whom he described also
181] as being "much given to lying and gossiping. They carry evil report from house to house. As long as they are observed they appear modest and without guile. All the wrongs of which they are guilty are done
114 in secret."[8] While one may be inclined to
797 discount Zeisberger's accusations on the grounds of the natural prejudice of a male missionary among somewhat more aggressive women than he was probably accustomed to at home, the general accuracy of his observations and the fact that he was really fond of his charges, with whom he spent much of his active life, suggest that he had imbibed the prevalent native male attitude toward the women of the tribe.

5. Zeisberger, 1778, p. 80.
6. Zeisberger, 1778, p. 17.
7. Zeisberger, 1778, p. 81.
8. Zeisberger, 1778, p. 124.

15:Morgan E-5 (1859)1959
NM7 Delaware [illegible]

[450 (A)]

[*Payment Day*]

657 The place of payment was centrally located
527 but a most inconvenient place in itself, as it was upon a side hill with very rough ground all around it. The only recommendation was the eight or ten houses which made up the settlement, and furnished shelter for
[439] the goods of the traders, who are inseparable from all payments. The number present was large, just as many of the Delawares as could possibly leave their homes, with a single one behind in some cases to watch the premises. About 800 were present and some Shawnees from the opposite side and perhaps 100 white people, including traders and spectators. I arrived about 10 A.M. and the paying out commenced about 1 P.M.

291 The Indian women were all dressed out
177 in their best attire, as this is the only occasion that ever brings them together as a
[527] people. We saw the fruits of the sales of
657 previous years, and some of the present, in
[439] advance a few hours of the time of payment, as the traders are eager to commence their work at once. In the first place the Delaware women have usually dropped the Indian skirt, and put on the long dress of the white female. I thought I saw a skirt upon an elderly woman, although it was covered up with a gown. Their dresses are of all colors, and some of them of rich materials. A few were dressed in colored muslin with silk shawls, and looked quite becomingly, but the most of them were, strange to say, dressed in silk gowns, some of which were brocade patterns of rich brocade silk, some were black, these looked the best. Some were crimson and black, some fiery plaid; the most of them were in bright colors. Over these they wore silk shawls of every color and shade, most of them fringed. They were expensive silk shawls of good

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177
materials. Some of them had on two shawls, and some a third arranged as a neck drape. They appeared to have put on all they had, to show it, the quantity of dress being of more importance in their sight than its style, or quality.

Of course their appearance as a whole was fantastic and ludicrous. The dresses were made without taste from scant patterns, and worn without hoops or petticoats, thus giving to the skirt an appearance not to be compared for a moment with the Indian female skirt of cloth and blanket of the same, but these would be too warm for Kansas. I was glad to see the gown upon them, as it is a move in the right direction. At home they may wear the Indian gown, but I doubt it. The Shawnee women, all that I saw, wore the gown. On their heads they tie a silk handkerchief universally. I did not see a bonnet among them.

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[291]

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The color of the Indian women is quite uniform, and is light. It shows that the white blood infused into them in the East has been well diffused throughout. The next cross with the white will make a pretty white child, of which I saw a few and but a few specimens, as the Delawares are quite vigorous against intermarriage with the whites, and also against unlawful intercourse. As a whole, the expression on the face of the women was pleasant and healthful. They look strong, literally cleanly and healthy, although I am told by Mr. Ford that syphilis is among their women to an alarming extent. Their faces would not lead to such a suspicion.

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[563]

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The men were more fantastically dressed than the women, and did not appear half as well. Their fancy dresses were cheap and absurd, rendering their general appearance ridiculous. There were many good faces among them, and also well dressed Indians

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[191]

[750 (c)]

291 who speak our language and have the man-
[191] ners and address of gentlemen. Some of the old men and some of the young men had on colored calico frock coats of the most gaudy
[302] colors. Many had vermilion on their faces, thus giving them a low appearance, and I saw a few girls with spots of it in their
[301] cheeks. One man I saw with a silver ornament in his nose, which covered part of his mouth. Many of the men wore leggings with a wide side projection, ornamented, and the breech cloth, over which they wore a vest or shirt, and perhaps one of the frock coats of calico above named, with head bands of bead work over the shoulder and meeting in a large bead work pocket on the right hand side. As a body I should think the men inferior to the women.

454 The Delawares have a million and up-
648 wards in the national treasury at five per cent interest. Their regular annuity is
[657] $50,000. The present is a part of two payments, I understand, and is larger than usual. There were several stores full of
443 goods, and a great many stands out in the open air with the protection of canvas. The
492 great show of all was in saddles and bridles, of which I presume I saw of saddles alone
[435] 150; the price ranges from $15 to 50 dollars, the ordinary being $22 to $25. They are the Mexican saddle, made at Westport, Mo., and the kind usually used in Kansas and this part of the west. It has a high pommel, wooden stirrups usually, which are easier than metal for long journeys, and a well stuffed and quilted seat, with a high rear plate. They are far superior to our eastern saddle for riding.

439 The assortment of goods was creditable to the good sense of the Delawares, as the supply was adapted to the demand. Grains of all kinds, tin wares of all kinds and at reasonable prices, in fact they could not

[p209 (A)]
[pp 205-208 not processed]

000 81. In *Systems* (p. 289) Morgan acknowledges the assistance of William Adams, "a young Delaware, educated at Delaware Mission in Kansas," in obtaining the kinship system of the Delawares.

121 82. Morgan was much interested in the method of bestowing names upon individuals in Indian society. Upon his return from this trip he read a paper, "Indian Mode of Bestowing Names," at the 13th meeting of the American Association for the Advancement of Science in Springfield, Massachusetts, in August; it was published in the *Proceedings*, pp. 340–43. It seems probable that he suspected that he might find here a distinctive characteristic of Indian culture—as he apparently regarded the custom of sleeping nude and wearing the breechcloth, frequently mentioned in *Systems*—that could be used for purposes of historical reconstruction.

[513]
[291]

000 83. Charles Johnny Cake (or Journeycake, as he signed his name, as a representative of the Delawares, to agreements with the United States in 1854) was a chief and prominent leader of the Delawares in Kansas. He was baptized in 1833, and later became "the

[648]